



Vaidika Mantras for Pūjā



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FOREWORD

This booklet is a collection of various mantras from the Vedas which are commonly used in an elaborate pūjā.

There are four forms of pūjā:—

- ❖ Vaidika — using Vedic mantras
- ❖ Paurāṇika — using ślokas from the Purāṇas
- ❖ Tāntrika — using Tantic mantras and ślokas.
- ❖ Miśrita — a combination of all the former three.

Those practitioners who wish to introduce more Vedic mantras into their pūjā vidhi will find this presentation very useful.

It is also important to note that very often the translations of the mantras do not relate directly to the activity that is being performed. The translations are given for your interest only and are never to be used as a substitute for the actual mantra which has been handed down through the millennia.

Where possible the source texts of the mantras have been cited, but some are of obscure origin or not found in the Vedic Concordance. Some mantras are also difficult to translate into English.

For any errors or improvements please contact me at kulaguru@bigpond.com

Dasanudasan

R.S.

1. Ārambha — Commencement

1. ṛdhyāsmā havyair namasopasadya | mītram devam mītra-dheyān no
astu | anurādhān haviṣā vardhayantaḥ | śataṁ jīvema śaradaś-savīrāḥ ||

2. namas sadāse namas sadāśas-pataye namas sakhinām
purogāṇām cakṣuṣe namo dive namaḥ pṛthivyai |

I offer obeisance to the assembly, homage to the Lord of the assembly, salutations to the friends who go before, homage to Heaven and to Earth. (T. S. 3;2;4)

3. saprātha sabhām me gopāya | ya ca sabhyās sabhā sadāḥ |
tān indriyāvata kuru | sarvam āyur upāsatām ||

May this august assembly afford me its protection, all those who are present here. May they protect my sense organs, I offer my lifelong obeisance. (TB. 1.1.10.3.5)

4. ahe budhniya-mantram me gopāya | yam-ṛṣayas-trai-vidā viduḥ |
ṛcas-samāni yājūgumṣi | sā hi śrīr-amṛtā satām ||

5. viśvāni deva savitur duritāni parā suva | yad bhadraṁ tanna āsuva ||

Send us this day O Savitar, prosperity with progeny, drive from us the nightmare. O God Savitar, drive away from us all sorrow and misfortune, and send us all that is for our good. (R.V. 5:82:4-5)

6. agne naya supathā rāye asmān viśvāni deva vāyunāni vidvan |
yuyodhyasmaj-juhūrāṇam eno bhūyiṣṭhānte nama uktim vidhema ||

O Agni, lead us, along the auspicious path to prosperity, O God, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto you.

7. yatō yathāḥ samīhase tatō no abhayaṁ kuru |
śan naḥ kuru prajābhyo bhayaṁ naḥ paśubhyaḥ ||

From whatsoever trouble you desire, give us safety thence. Give to our children happiness and to our beasts security. (S.Y.V. 36:22)

2. Ganeśa Invocation

(Kṛṣṇa Yajur Veda) om gaṇanān tvā gaṇapātigum havāmahe kavim
kavīnām upamaśravastamam | jyeṣṭharājam brahmaṇām brahmanaspata
ā naś śṛṇvan ūtibhis sīdā sādānam ||

O Lord of Categories we invoke you, Sage of sages, most famous. The highest King of the enlightened ones, O Lord of prayer, hearken to us, respond and be present here in your appointed place. (T.S.2.3.14.3)

(Śukla Yajur Veda) om gaṇānāntvā gaṇapātigum havāmahe priyāṇān tvā
priyapātigum havāmahe nidhīnān tvā nidhipatigum havāmahe vaso
mama āham ajāni garbhādhama tvam ajāsi garbhādhama || (V.S. 23:19)

3. Wearing the Pavitri

om pavitre¹ stho² vaiṣṇavyau³ savitur⁴ vaḥ⁵ prasava⁶ utpūnāmy-acchidreṇa⁷
pavitreṇa⁸ sūryasya⁹ raśmibhiḥ¹⁰ ॥ tasya¹¹ te pavitra-pate¹² pavitra¹³ pūtasya¹⁴ yat
kāmaḥ¹⁵ pune¹⁶ taccha¹⁷keyam¹⁸ ॥

Ye two are the purifiers that belong to Vishnu. By the impulse of Savitar, with this flawless purifier I purify you, with the rays of Surya. (V.S. 1;12)

4. Lighting the Lamps

1. om ārdraṁ¹ jvalatī² jyotir³ aham⁴ āsmi⁵ । jyotir⁶ jvalatī⁷ brahmāham⁸ āsmi⁹ ।
yo'ham¹⁰ āsmi¹¹ brahmāham¹² āsmi¹³ । aham¹⁴ āsmi¹⁵ brahmāham-āsmi¹⁶ । aham¹⁷
evāham¹⁸ mām¹⁹ juhomi²⁰ svāha²¹ ॥

That Supreme Light which projected itself as the universe like a soaked seed which sprouts — I am that Supreme Light. I am that Supreme Light of Brahman which shines in the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self owing to ignorance. Now with the onset of knowledge, I am really that Brahman which is my eternal nature. Therefore I realize this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always, May this oblation be well made.

2. samudrasya¹ tvā² pāvaka-yāgne³ pari⁴ vyayāmasi⁵ ।
pāvako⁶ āsmabhyaguṁ⁷ śivo-bhava⁸ ॥ SYV 17:4

O Agni you envelop us with your ocean-like protection, may you be purifying and auspicious to us.

3. apām¹ idam² nyayaṇaguṁ³ samudrasya⁴ nive-śanam⁵ । anyāguṁste⁶
asmāt-tāpantu⁷ hetayaḥ⁸ । pāvako⁹ āsmabhyaguṁ¹⁰ śivo-bhava¹¹ ॥

This is the meeting place of the waters, the abode of the ocean, may your weapons be directed elsewhere, may you be purifying and auspicious to us. (17:7)

4. namaste¹ harase² śociṣe³ namaste⁴ astvarciṣe⁵ । anyāguṁste⁶ asmāt-tāpantu⁷
hetayaḥ⁸ । pāvako⁹ āsmabhyaguṁ¹⁰ śivo-bhava¹¹ ॥

Salutation to your destructive power, and to your brilliance, salutations to your light, may your weapons be directed elsewhere, may you be purifying and auspicious to us. (17:11)

5. Awakening the Deity.

uttiṣṭha¹ brahmaṇaspate² devayantas-tve-mahe³ । upa⁴ prayantu⁵ marutas-
sudānava⁶ indra⁷ prāśūr⁸ bhavā⁹ sacā¹⁰ ॥

pretu¹ brahmaṇaspati² pra³ devyetu⁴ sūnṛtā⁵ । ācchā⁶ vīryaṁ⁷ naryaṁ⁸ paṅkti-
rādhasaṁ⁹ devā¹⁰ yajñaṁ¹¹ nayantu¹² naḥ¹³ ॥

Rise up O Lord of the Brahmins, God-serving men, we pray to you. May they who give good gifts, the Maruts come to us. Indra, most swift be thou with them. May the Lord of the Brahmins draw nigh, may the Goddess of Speech in her form of Truth come. May the gods bring to this sacrifice that which produces the fivefold offering (grain, gruel, sour milk, curd, rice-cake) the Hero, lover of mankind. (Rik Veda 1;40, 1 &3)

6. Purification mantras.

1. śucīvo havyā marutaś śucinām | śuciguṃ hinomyadhvaraguṃ
śucibhyaḥ | rtena satyāmṛtaś-āpa āyan | śuci-janmānaś śucayaḥ pāvakaḥ

Pure are the Maruts (Winds) amongst the pure. Pure are your oblations, to you, the pure, pure sacrifice I offer. The observers of the Sacred Law, came to know the Truth through the Law, bright by their birth, pure and sanctifying. (R.V 7.56.12a)

2. śukramasi jyotirasi tejosi devo vās-savitot-punātvacchidreṇa pavitreṇa
vaso sūryasya raśmibhiḥ ||

You are the shining, the radiance, the brilliance. May the Lord Savitur purify you, with a flawless purifier, with the rays of the Sun.

3. imaṃ me gaṅge yamune sarasvati śatudri stomaguṃ sacatā paruṣṇiyā
| asikniyā marud vṛdhe vītas-tayārjikiye śṛṇuhyā suṣomāyā ||

O Ganga, O Yamuna, O Sarasvati, O Sutudri, O Marudvrdha, O Arjikiya come together and listen to this hymn of mine along with Parushni, Asikni, Vitasta and sushona (R.V. 10.75.5a&c)

4. āpaḥ punantu pṛthivīm pṛthivī pūtā punātu mām | punantu
brahmaṇaspatir brahma pūtā punātu mām | yad ucchiṣṭhaṃ abhojyam
yad vā duṣcaritaṃ mama | sarvaṃ punantu mām āpo'satām ca
pratigrhaguṃ svāhā ||

May this water cleanse my physical body that is made of gross elements. Thus purified may I the indweller be purified. May this water purify the guardian of the Veda, my preceptor. May the pure Vedas purify me. From defilement, from eating forbidden foods, and from any misconduct and the sins accruing from acceptance of gifts from those disapproved of by the scriptures — from all these may I be absolved. May the waters purify me. Hail! (T.A. 10.23.1a M.N.U. 30.1)

5. āpo vā idaguṃ sarvaṃ viśvā bhūtānyāpaḥ prāṇo vā āpaḥ paśava āpo
'nnaṃ āpo 'mṛtaṃ āpas samrāḍo virāḍāpas svarāḍāpas cchandāguṃ syāpo
jyotiguṃsyāpas satyam āpas sarvā devatā āpo bhūr-bhuvas-suvar-āpa om ||

Om Verily all this in it's entirety is water. All the created beings are verily water. The life-force in the body is water, animals are water, Food is water, water is the nectar of immortality. The waters are perpetually radiant; the waters are manifoldly radiant, the waters are self-luminous. The sacred metres are like water. The luminaries are like water. Truth is water. All the Shining Ones are water. The material world, the Realm of Desire and the Mental world are pervaded by water. Om. TA.10.22.1 MNU.29:1

6. vācānte śundhāmi prāṇan te śundhāmi cakṣuḥ te śundhāmi śrotraṇ
te śundhāmi nābhīn te śundhāmi meḍraṇ te śundhāmi pāyun te
śundhāmi caritrāguṃs te śundhāmi ||

I purify your speech, your life's breaths, your eye, your hearing, your very core do I purify, I purify your discharges and your acts too do I purify. (V.S. 6:14)

7. Abhiṣekam — Bathing/anointing

āpo hiṣṭho māyo bhuvaḥ | tā nā ūrje dadhātana | mahe raṇāya cakṣate |

yo vāś-śīvatāmo rasah | tasya bhājayateha nah | uśatīr-iva mātaraḥ |
tasmā araṅga māma vah | yasya kṣayāya jinvātha | āpo janayāthā ca nah ||

O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.

8. Vastra-dāna — Clothing

om yuvā suvāsāḥ parivīta ā gāt sa u śreyān bhavati jāyamānaḥ ||

'A youth, well attired, dressed came hither (R.V. 3:8:4)

9. Gandham — Sandal Paste

gandha-dvārām dūrādharṣām nitya puṣtām karīṣiṇīm |
īśvarīguṁ sarva bhūtānām tām ihopahvaye śriyam ||

I invoke here in this world the Goddess of prosperity, the Mother Earth, who is inviolable. She is of exhaustable nourishment, representing wealth of cattle. She is the mistress of all creatures.

10. Dhūpam — Incense

1. dhūraśi dhūrva dhūrvantam dhūrva tam yo'smān dhūrvāti tam
dhūrva yaṁ vāyam | dhūrvāmaṣtvaṁ devānāmaśi sasnitamaṁ
prapritamaṁ juṣṭatamaṁ vahnitamaṁ deva-hūtamam ||

You are the yoke. Injure thou him who injures. Harm him who harm us. Harm the man we injure. You are the Gods' best carrier, bound most firmly, filled fullest, most welcome, Gods' best invoker. (V.S. 1:8)

2. mūrdhānam divo aratim pṛthivyā vaiśvānaramṛta ā jātam agnim |
kaviguṁ samrājā atithim janānām āsannā pātram janayanta devāḥ ||

Him, messenger of Earth and head of Heaven, Agni Vaishvanara born of Holy Order, The Sage, the King, the Guest of men, a vessel fit for their mouths have the gods generated. (V.S.7.24.)

3. yathā vrkṣasya saṁpuspitasya dūrād gandho vātyevam
puṇyasya karmaṇo dūrād gandho vāti ||

Just as a tree heavily laden with flower sends a sweet smell in all directions, so do virtuous act radiant perfume from a great distance. (Narayana Upaniṣhad)

11. Dīpam — Offering a lamp

uddīpyasva jātavedo' paghnan nīṛtīm mama |
paśūguṁś ca mahyam āvaha jīvanam ca diśo diśa ||

The fire is symbolic of spiritual wisdom, our refuge. Because of it no harm can befall us. We invoke knowledge whereby all beings in all directions may be benefited.

māno higuṁsī jātavedo gām-aśvaṁ puruṣaṁ jagat |
abibhradagna āgahi śriyā mā paripātaya ||

Let us not forget right knowledge, culture and religious rites, O matchless Lord! Nor may anyone living in this world so forget! As this holy flame illumines all with clarity, so spread before us purity and peace abounding.

12. Pañca-dīpa — A lamp with 5 wicks

pañca-hūto ha vai nāmaīṣaḥ | taṁ vā etaṁ pañca-hūtaguṁ santam |
pañca hotetyācakṣate parokṣeṇa | parokṣa priya iva hi devāḥ ||

13. Naivedyam — Food offering

1. anna-pate 'nnasya no dehyanam īvasyā śuṣmīṇaḥ |
pra-pra dātāraṁ tāriṣi ūrjāṁ no dhehi dvipade catuṣpade ||

O Lord of Food, grant us a share of food, invigorating food that brings no sickness. Onward, still onward lead the giver of food. Grant energy to us and to all birds and quadrupeds. (VS 11:83)

2. haḡuṁśaś śūciṣad vasur antarikṣasad hotā vediṣad atithir duroṇasat |
nr̥ṣad vārasad ṛtasad vyomasad abjā gojā ṛtajā adrija ṛtaṁ br̥hat ||

That which is the sun in the clear sky, is the Vayu (air that moves) in the mid-region, is the fire that dwells in the altar, and in the domestic hearth as the guest, is the fire that shines in humans and in the gods, as the Self, is the fire that is consecrated in sacrifice, is dwelling in the sky as air, is born in the ocean as the submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun — that is the Supreme Truth, the Reality underlying all.

3. yan-madhu naḥ madhavyaṁ paramam annādyam vīryam | tenāham
madhunaḥ madhavyeṇa parameṇa annādyena vīryeṇa | paramaḥ
annādaḥ madhavyoṣāni ||

From the transcendental beatitude which is invigorating and enjoyable may we attain that Supreme Sweetness which is the Supreme enjoyment. (A.M.B. 2.10.5)

4. madhuvātā ṛtāyate madhu kṣaranti sindhavaḥ | mādhvīrṇas-
santvoṣadhīḥ || madhu naktam utoṣaṣi madhumat pārthivaguṁ rajaḥ |
madhu dyaaur astu naḥ pitā || madhu mānno vanaspatir madhumāguṁ
astu sūryaḥ | mādhvīr gāvo bhavantu || (RV.1.90.6 TS.4.2.9.7)

To the pious the winds blow sweet, the streams are sweet; be sweet to us the plants. Sweet is the night, and sweet at dawn the air of the earth, sweet be the sky our father. Sweet to us be the Lord of the forest, sweet the sun, sweet be the cows to us.

5. etat sāmā gāyannāste | hā 3 vu hā 3 vu hā 3 vu | aham annam aham
annam aham annam | aham annādo 2 aham annādo 2 aham annādaḥ |
ahaggaś śloka-kṛd ahaggaś śloka-kṛd ahaggaś śloka-kṛt | aham-asmi
prathamajā ṛtā 3 sya | pūrvaṁ devebhyo'mṛtasya nā 3 bhā-yiḥ | yo mā
dadāti sa iddeva mā 3 vāḥ | aham-annam annam adantamā 3 dmi | aham
viśvaṁ bhuvanam abhyabhavām | suvarṇa jyotiḥ | ya evaṁ veda |
ityupaniṣat ||

And they chant the following Hymn; O wonderful! O wonderful! O wonderful! I am food! I am food! I am food! I am the enjoyer! I am the enjoyer! I am the enjoyer! I am the combiner! I am the combiner! I am the combiner! I am the first-born of the world order! I exist even prior to the gods, and I am the centre and source of immortality! He who gives me away has protected me! I, the food, eat him who eats food for himself alone! I have conquered the entire universe! I possess the splendour of the sun. (Taittiriya Upaniṣad)

14. Phalam — Fruit Offering

yāḥ phalinīr yā āphalā āpuṣpā yāścā puṣpaṇīḥ | br̥haspati prasūtā stā nō
muñcatvaguṃ hasaḥ ||

The fruitful, the fruitless, the flowering and the flowerless; Impelled by Brihaspati, may they free us from tribulation.

15. Karpūra Nīrājana

1. somo vā etasyā rājyam ādatte | yo rājā san rājyo vā somēna yajāte |
deva suvām etāni havīguṃsi bhavanti | etāvanto vai devānāguṃ
savāḥ | ta evāsmāi savān prāyacchanti | ta enām punaḥ suvante rājyāyā
| devasū rājā bhavati || (AB 8:13:1)

2. yo vai tāṃ brahmaṇo veda | amṛtenāvṛtāṃ purīm | tasmai brahma ca
brahmā ca | āyuh kīrtim prajāṃ daduḥ ||

3. na tatra sūryo bhāti na candra-tārakaṃ nēmā vidyuto bhānti kuto'yaṃ
agniḥ | tam eva bhāntam anubhāti sarvaṃ tasya bhāsā sarvaṃ idaṃ
vibhāti ||

4. tad viṣṇoḥ paramaṃ padaguṃ sadā paśyanti sūrayaḥ | divīva
cakṣurātataṃ || tad viprāso vipanyavo jāgrvāguṃ sas samindhate |
viṣṇor yat paramaṃ padam ||

The nitya suris evermore behold that loftiest place where Vishnu is, established as it were, like an eye in heaven. Through all this world strode Vishnu; thrice His foot he planted, and the whole was gathered in His footstep's dust.

5. caraṇam pavitraṃ vitataṃ purāṇam | yena pūtas tarāti duṣkṛtāni |
tena pavitreṇa śuddhena pūtāḥ | atī pāpmānaṃ arātiṃ tarema |
lokasya dvāraṃ arcimat pavitraṃ | jyotiṣmad bhrājamānaṃ mahasvat
| amṛtasya dhārā bahudhā dohamānaṃ | caraṇaṃ no loke sudhitāṃ
dadhātu ||

6. narya-prajāṃ me gopāya | amṛtatvāya jīvasē | jātāṃ jāniṣyamāṇāṃ ca |
amṛte satye pratiṣṭhitāṃ ||

atharva pituṃ me gopāya | rasam annaṃ ihāyuse | adābdhāyo'sīta
tano | aviṣaṃ naḥ pituṃ kṛṇu ||

śaguṃsyā paśūṇ me gopāya | dvīpado ye catuṣpadaḥ | aṣṭāśaphāśca ya
ihāgne | ye caika śaphā āsugāḥ ||

saprāthā sabhāṃ me gopāya | ye ca sabhyās sabhā sadaḥ | tān
indriyāvataḥ kuru | sarvaṃ āyur upāsataṃ ||

ahē budhniya-mantraṃ me gopāya | yam-ṛṣayas-trai-vidā viduḥ | ṛcas-
samāni yājūguṃsi | sā hi śrīr-amṛtā satām ||

16. Puṣpāñjalī — Final flower offering

om̐ tad brahma | om̐ tad vāyuh | om̐ tad ātmā | om̐ tat satyaṁ | om̐ tat sarvaṁ | om̐ tat purōṣaṁ namaḥ | antaścaraṭi bhūteṣu guhāyām viśva-mūrtiṣu | tvaṁ yajñas tvaṁ vaṣaṭkāras tvaṁ indras tvagum rudras tvaṁ viṣṇus tvaṁ brahma tvaṁ prajāpatiḥ | tvaṁ tad āpa āpo jyotiḥ raso-mṛtaṁ brahma bhūr bhuvaḥ suvar om̐ ||

Om that is Brahman. Om that is Vayu. Om that is the Self. Om that is the Truth. Om that is everything. Om that is the multitude of receptacles (physical bodies of sentient beings). Salutation to That Supreme Being who moves inside the hearts of all created beings of manifold forms. O Supreme being! You are the sacrifice, You are the sacrificial chants, You are the Indra, You are the Rudra, You are the Brahma, You are the Lord of all beings, You are the That, You are the water in the rivers and the ocean, You are the Sun, You are the essence of life, You are the nectar of immortality, You are the Vedas, You are the triple universe You are the AUM.

rājādhirājāya prasahya sāhine | namo vāyaṁ vaiśravaṇāya kurmahe | sa me kāmān kāmā kāmāya mahyam | kāmēśvaro vaiśravaṇo dadhātu | kubērāya vaiśravaṇāya | mahārājāya namaḥ || (TA 1.31.6)

We salute Vaishravana the king of kings who fulfils all desires. May Lord Vaishnavan the very Lord of desire, fulfil all my many desires. To Lord Kubera Vaishravana, the great king, salutations.

om̐ svasti sāmrajaṁ bhaujaṁ svarajaṁ vairajaṁ parameṣṭyaṁ
rajaṁ mahā-rajaṁ ādhipatyam samanta paryāyī syāt, sarva bhaumaḥ
sārvāyuṣa āntādā parādhāt, pṛthivyai samudra paryantāyā ekarāḍiti ||

arcāta prārcāta priyam-edhaso arcāta |
arcantu putrakā uta puram na dhṛṣṇavarācata || RV 8:69:8 A.V. 20:92:5
yo vedādaḥ svārah prokto vedānte ca pratiṣṭhitaḥ |
tasya prakṛti linasya yaḥ parās sa maheśvārah ||

He is the Supreme Lord who transcends the syllable Om which is uttered at the commencement of the recital of the Vedas, which is well established in the Upanishads and which alone remains after the final dissolution.

17. Pradakṣiṇa — Circumambulation

om̐ pratipadasi pratipade tvā'nupadasyā-nupade tvā sampadasi
sampade tvā tejo'si tejase tvā || (V.S. 15:8)

You are Pratipad, for Pratipad you. You are Anupad, for Anupad you. You are Sampad, for Sampad you. You are brilliance, for brilliance you.

18. Rakṣā Bandhana — Tying the protective thread.

1. jitaṁ te dakṣiṇato vṛṣabha edhi havyaḥ | indro jayāti na parā jayātā
adhirāje rājasu rājayāti ||

O Bull whom we invoke! You have conquered the region of Death ! Indra shall conquer, he shall not be conquered. Over-lord among kings shall he rule. [TS.2.4.14.44]

2. br̥hat sāmā kṣatra-bhr̥d vr̥ddha vṛṣṇiyam̐ triṣṭubh aujaś śubhitam̐ ugra
vīram̐ | indra₂stomena pañca-daśena₂ madhyam̐ idam̐ vātena₂ sagareṇa
rakṣa ||

3. dhruvan te rājā varuṇo dhruvam̐ devo br̥haspatih̐ | dhruvan ta
indraścāgniścā rāṣṭram̐ dhārayatām̐ dhruvam̐ ||

*Steadfast, may Varuna the King, steadfast, the God Brhaspati, Steadfast, may Indra, steadfast too, may Agni
keep your steadfast reign. (R.V. 10:173:5)*

4. yā te rudra śivā tanur aghorā 'pāpa kāśinī | tayā nasthanuva śantā mayā
giri śantābhi cākaśīhi ||

*With that auspicious form of thine, mild, Rudra! pleasant to behold Even with that most blessed form, look
Mountain-dweller! here on us! VS. 16;2*

19. Tīrtham — Giving holy water

1. āpa idvā u bheṣajir̥ āpo amīva cātānīh̐ | āpas sarvāsya bheṣajis tā me
kr̥ṇvantu bheṣajam̐ ||

2. āpaś śivāḥ śivattamāḥ śāntā śāntatamās tāste kr̥ṇvantu bheṣajam̐ ||

20. Prokṣanam — Asperstion of holy water

devasya tva savituh̐ prāsavēśvinor̐ bāhubhyām̐ pūṣṇo hastābhyāguṃ
sarāsvatyai vāco yantur yantreṇāgnes tvā sāmraṇyenābhisiñcāmi |
drupadādi venmumucānaḥ | svinnas snātvī malād iva | pūtam̐
pavitreṇevājyam̐ | āpaś śundhantu mainasaḥ | om̐ bhūr-bhuva-suvaḥ ||

*Impelled by the Lord Savita — the Impeller, with the arms of the Ashvins (Right Knowledge & Right Action)
and with the hands of Pushan — the Nourisher, with the voice of Sarasvati — Divine Knowledge, with the
control of the Controller, I asperse with sovereignty. As one released from a fetter, or cleansed by bathing
after toil. As butter which has been purified through a filter, let this water purify me from all sins. (VS. 20;20)*

21. Śānti Mantras

1. bhādraṃ karṇebhiś śṛṇuyāma devāḥ |
bhādraṃ paśyemākṣibhir̐-yajātrāḥ |
sthīrair̐-aṅgaḥ-tuṣṭuvāguṃ sāstanūbhiḥ |
vyaśēma deva-hitam̐ yadāyuh̐ ||

*O Gods may we, with our ears listen to what is good, and with our eyes see what is good, O Divine Beings.
With limbs and bodies firm may we, extolling you attain the term of life appointed by the Supreme Lord.
V.S.25;21*

2. svasti na indro vr̥ddhaśravāḥ | svasti naḥ pūṣā viśva-vēdāḥ |
svasti naḥ tārksyo ariṣṭanemiḥ | svasti no br̥haspatir dadhātu ||

May our minds incline us to hearing the Spiritual Truths, may the Divine Sustainer who is all knowing, nourish us during our spiritual practice, may the Divine Protector guard us from all spiritual error, and may the Lord of Wisdom grant us the realisation of the Truth. (Yajur Veda 25:21)

3. ā nō bhadrāḥ kratavo yantu viśvato'dāb̄dhāso aparitāsa udbhidaḥ |
devā no yathā sadamid vṛdhe asannaprāyuvō rakṣitāro dive dive ||

1. MAY good concepts come to us from every side, un-beguiling, unhindered, and beneficial, that the Gods ever may be with us for our benefit, our guardians day by day unceasing in their care. (Rig Veda 1:89:1)

4. ābrahman brāhmaṇo brahma varcasī jāyatām asmin rāṣtre rājanya
iṣavyaś sūro mahāratho jāyatām, dogdhri dhenur voḍhā 'nādhvān āsus
saptiḥ purandhri yoṣā jiṣṇu ratheṣṭhās sabheyo yuvā'sya yajamānasya
vīro jāyatām, nikāme nikāme naḥ parjanyo varṣatu phalinyo na
oṣadhayaḥ pacyantām yoga kṣemo naḥ kalpatām ||

In the Priesthood let there be born the Brahmana illustrious with Spiritual Knowledge; In the kingdom let there be born a prince, a skilled archer, a hero and a great-car-warrior; the milch cow; the ox capable of bearing burdens; the swift race horse; the industrious woman; the victorious warrior, the youth fit for the assemble. To this sacrificer may a hero be born. May Parjanya send rain according to our needs, may the plants ripen with fruit and may acquisition and preservation of possessions be secured for us.

5. tacchaṇyo rāvṛṇīmahe | gātuṁ yajñāya | gātuṁ yajña-pātaye | daivī
svastir astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṁ jigātu bheṣajam |
śanno astu dvipade | śaṁ catuṣpade ||

We worship the Supreme Person for the welfare of all. May all miseries and shortcomings leave us forever so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.

6. śan-no mitra śaṁ varuṇaḥ | śan-no bhavatvaryamā | śan-na indro
brhaspatiḥ | śan-no viṣṇur-urukramah | śaṁ no vātaḥ pavatām
mātariśvā śaṁ nas-tapatu sūryaḥ | śaṁ naḥ kanikradad-devaḥ parjanyo
abhi varṣatu ||

Gracious be Mitra unto us, and Varuna and Aryaman; Indra, Brhaspati be kind, and Vishnu of the mighty stride. May the wind blow pleasantly for us, may Surya warm us pleasantly. Pleasantly, with a roar of thunder, may the God Parjanya send the rain on us. (V.S. 36:10)

7. dyauś śāntir antarikṣaguṁ śāntiḥ prthivī śāntir āpa śāntir oṣadhaya
śāntiḥ | vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvagum
śāntiś śāntir eva śāntis sā mā śāntir edhi ||

To the Sky be peace, to the atmosphere peace, to the Earth peace, to the waters and Plants be peace. To the Trees peace, to the All-Gods peace, peace to Brahma peace, may the entire Universe have peace, peace indeed peace—may I too experience that peace!

8. (Kṛṣṇa Yajur Veda) tac-cakṣur deva-hitam purastāc-chukram-uccarat |
paśyema śaradaś-śataṁ, jīvema śaradaś-śataṁ, nandāma śaradaś-śataṁ,
modāma śaradaś-śataṁ, bhavāma śaradaś-śataṁ, śṛṇuyāma śaradaś-

śataṁ, prabrāvāma śaradaś-śataṁ, ajītās-syāma śaradaś-śataṁ, jyok cā
sūryaṁ dr̥śe ॥

May we continue to see for an hundred autumns, may we live together, may we rejoice together, may we enjoy together, may we radiate with glory together, may we listen to beneficial advice, may we communicate well, may we never be defeated for an hundred autumns, thus for a long time may we continue to pursue the path to enlightenment.

9. (Śukla Yajur Veda) tac-cakṣur deva-hitaṁ purastāc-chukram-uccarat ।
paśyema śaradaś-śataṁ, jivema śaradaś-śataṁ, śṛṇuyāma śaradaś-śataṁ,
prabrāvāma śaradaś-śataṁ, adīnās-syāma śaradaś-śataṁ, bhūyaś ca
śaradaś śatāt ॥

May we continue to see for an hundred autumns, may we discover life together, may we live together, may we listen to beneficial advice, may we communicate well, may we never be defeated for an hundred autumns, thus may we forever continue to pursue the path to enlightenment.

22. Giving of Gifts

dhanam agnir dhanam vāyur dhanam sūryō dhanam vasuḥ ।
dhanam indro bṛhaspatir varuṇam dhanam astu te ॥

Agni, Vayu, Surya, Vasu, Indra, Brihaspati and Varuna are wealth, may you too have that wealth.

dānam iti sarvāṇi bhūtāni praśaguṁ santi । dānān-nāti duṣkaram tasmāt
dāne ramante ॥ dānam yajñānām varuṭham dakṣiṇā । loke dātāraguṁ
sarva bhūtāny-upajīvanti । dānena arātir apānudanta । dānenā dviṣanto
mitrā bhavanti । dāne sarvam pratiṣṭhitaṁ tasmāt dānam paramam
vadanti ॥

Every one praises generosity, generosity is ever so hard to practice therefore they rejoice in generosity. The security of a sacrifice is in the liberal giving of Dakshina. In this world the giver of charity supports all beings, from charity opposition is removed, from generosity enemies become friends, everything is established in generosity, therefore it is said that generosity is the best practice.

23. Giving Honorarium to the Priests

om vratenā dīkṣām āpnoti dīkṣayāpnoti dakṣiṇām ।
dakṣiṇā śraddhām āpnoti śraddhayā satyam āpyate ॥

By vows one gains initiation, by initiation one gains the priestly honorarium. By the honorarium one gains faith and from faith knowledge of the Truth. (VS.19.30)

varo dakṣiṇā । vareṇaiva varagass spr̥ṇoti । ātmā hi varaḥ । eka-
vigumśatir dakṣiṇā dadāti । eka-vigumśo vā itas-svargo lokaḥ । pra-
svargam lokam āpnoti । asāvāditya eka-vigumśaḥ । amum evādityam
āpnoti । śataṁ dadāti । śatāyuh puruṣaḥ śatendriyaḥ । āyusyevendriye
pratiṣṭhati । sahasram dadāti । sahasram sammitas-svargo lokaḥ ।

svargasya' lokasyābhijityai ||

24. Vaidika Āśirvādam — Blessings

om bhūr-bhuvas-suvāḥ | oja balam | brahmā-kṣatram | yaśo mahat |
satyam tapo nāma | rūpam amṛtam | cakṣuś śrotram | mana āyuh |
viśvam yaśo mahāḥ | samantapo haro bhāḥ | jātavedā yadi vā pāvako'si
| vaiśvānaro yadi vā vaidyuto'si | śam prajābhyo yajamānāya lokam |
ūrjam puṣṭim dadabhyā vṛtsva ||

Power and potency, the might of reagent and priest, glory and intelligence, Truth and austerity name and comely form, immortality. Good sight and hearing, mind and longevity, worldly fame, equal vision, virtue, and radiance may we obtain of you. O Knower-of-all-beings if you are indeed the Purifier, O Fire-of-universal-destruction if you are indeed the Light of the Intermediate regions Grant peace to this patron of the sacrifice and to his offspring. Grant them strength and health. (TB.3.10.5)

navo navo bhavati jayamānohnām ketur-uśasām-etyagre |
bhāgam devebhyo vidadhāt-yāyan pracandramās-tirata dīrgham āyuh ||

He is born ever anew; the banner of the days goes before the Dawns. He appoints their portion to the gods as he advances; the Lord of Delight — extending life.

devīm vācam ajanayanta devāḥ | tām viśvarūpāḥ paśavo vadanti
sā no mandreṣam ūrjam duhānā | dhenurvāg asmān upa suṣṭutaitu ||

The cosmic powers generated Speech — the Goddess, and animals of every type speak. May she, propitiated, the Gladdener, yielding food and vigour, the Milch-cow Vak, approach us.

yo vaitām brahmaṇo veda | amṛtenāvṛtām purīm |
tasmai brahma ca brahmā ca | āyuh kīrtim prajām daduḥ ||

sumaṅgalīr iyam vadhu imāguṁ sāmeta paśyāta |
saubhāgyam asyai dattvā yathā-stam viparetana ||

Highly auspicious is this bride, come congratulate her; wish her a married life filled with her Husband's love, and then repair to your respective dwellings. R.V.10.85.33

śatamānam bhavati śatāyuh puruṣaś-śatendriya āyusyevendriye prati-
tiṣṭhati ||

It is of a hundred measures, man has a hundred years of life, a hundred powers; verily on life and power he rests. TS.3;2;6;

śrī varcāsyam āyusyam ārogyam avidhāt chobhamānam mahīyate |
dhānyam dhānam paśum bahu putra-lābham śata samvatsaram
dīrgham āyuh ||

May you both be blessed with prosperity, vigor, longevity, health, wealth, and domestic animals. May you have many children and may you live for a hundred autumns.

imāṁ tvam indra mīḍavas suputrāguṁ subhagāṁ kuru ।
daśāsyāṁ putrān ādhehi patim ekādaśāṁ kṛdhi ॥

O Bounteous Indra, make this bride blessed in her fortune and her children, confer upon her ten children, and may her husband be like unto the eleventh. Hail! (Rik Veda 10.85.45)

Blessing a Brahmachāri

hiraṇya pātram madhoḥ pūrṇam dadāti । madavyōsān-iti ।
ekadā brahmaṇa upāharati । eka daiva yajāmāna āyus-tejo dadāti ॥

Blessing a Widow/Widower

tad viṣṇoḥ paramam padaguṁ sadā paśyanti sūrayaḥ । divīva
cakṣurātataṁ ॥ tad viprāso vipanyavo jāgrvāguṁ sas samindhate ।
viṣṇor yat paramam padam ॥

The nitya suris evermore behold that loftiest place where Vishnu is, established as it were, like an eye in heaven. Through all this world strode Vishnu; thrice His foot he planted, and the whole was gathered in His footstep's dust.

aditir dyaur aditir antarikṣam aditir mātā sa pitā sa putraḥ ।
viśve-devā aditiḥ pañca-janā aditir jātam aditir janitvam ॥